


Confronting Indigenous Rights in Gaming: A View from the Past to Present



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Presentation Overview

- Past Story: Feast of the Dead
- Present Story: Tabahon
- Objective:
 - Rights in Gaming
- Background:
 - Wendat, Anishinaabe Gaming
- Modern-day:
 - Casinos, health, revitalizing
- Implications:
 - Reconciliation
 - Two row gaming



Source: Metropolitan Museum of Art, CC0, via Wikimedia Commons

Feast of the Dead

Jesuit Relations: 1670-71 Vol. LV (pg. 137)

- 1500-1600 people
- “The Captain of the Beaver Nation having died three years before his eldest son had invited various tribes to attend the games and spectacles in father’s honor” (pg. 137)
- Honour memory of deceased relatives
- Compare: battle reenactments, gifts, prizes, election of chiefs, re-burials



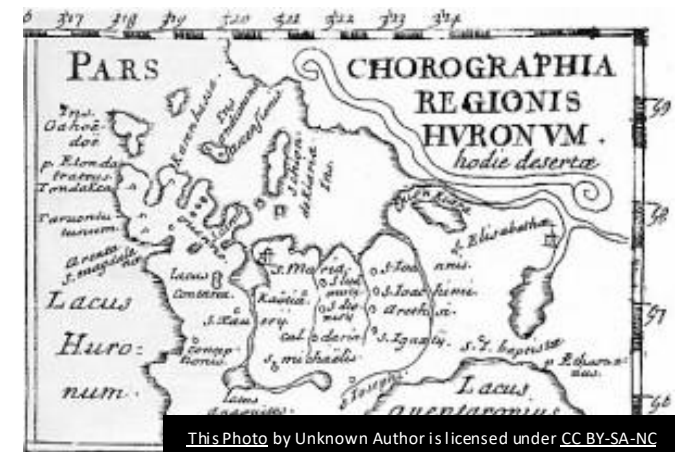
Tabahon



Source: Author 2023

Wendake: South-Central Ontario (Culin 1902-1903)

- Games: Lacrosse, bowl
- Dreams in gaming
- Gaming as healing
- Play, song, charms, luck, ritual
- Gambling in gaming
 - Loss of material goods
 - One record of suicide
- Social integration and redistribution
- Displacement 1649-50 (Heidenrich (2018))





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Anishinaabe Gaming (Culin 1902-03)

- 1700s-Present S.C. Ont. (Schamlz 1996)
- Dexterity and chance
- Social life
- Gendered gaming
- Dreaming gaming
- Gambling materials
- Song, ritual



Contemporary Indigenous Gaming (cf Manitowabi & Nicoll 2021; Nationtalk 2021)

Musings

Politics of recognition

- Indigenous casinos
- Health impacts and investments
- Indigenous gaming in healing (e.g. snow snake)
- Revitalizing (e.g. Tabahon cup)

Discussion and Conclusion

- UNDRIP (2007) TRC (2015): Autonomy
- Insight: Two Row Wampum 1613
- Mohawk Council of Kahnawake: Two-Row
- Sovereignty and jurisdiction in gaming (Lazurus et al. 2005)
- Nation-wide Implications: Indigenous gaming frameworks, decolonization
- Two Row Gaming
 - Reconciliation via Indigenous autonomy
 - Indigenous autonomy in collaboration



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